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of this eminent thinker. Again it leads him (pp. 18 ff.) to overestimate the philological accomplishments of Thomas; whereas, it was apparently his failure to pay just this price which issued in the too rapid crystallization of the dialectic, as distinguished from the naturalistic, elements in Aristotle, and so crippled the vitality of scholasticism (Picavet). The same enthusiasm would also account for the omission of a most important factor in his second division; namely, the respective influence upon medieval thought of the various elements in ancient philosophy. It seems ever clearer, that this requires consideration, perhaps more than any other single factor, in rewriting the philosophy of the middle ages. The author elsewhere⁴ takes due account of this, although he inclines to underestimate the "Platonic" element,—which is less obvious, but certainly operative, in the Thomistic synthesis.

The best case for the author's main thesis is to be found in the realm of religious philosophy; but he strangely depreciates it (p. 79). This is doubtless due to his exaggeration of the modern skeptical spirit (pp. 80 ff.), and oversight of the theistic elements in contemporary philosophy of religion and of the pantheistic elements in medieval (and even Thomistic) thought. An age so permeated with the religious spirit,—as Taylor's "Medieval Mind" portrays in such admirable proportions—ought to be of signal importance for revealing the response of the human mind to all stimulation under such conditions. Their genius for religion has, therefore, a significance similar to the modern genius for science. But our author is not adequately conscious of the import of this. The heart of the matter is reached better by Kaulich, I believe. "Whoever," he says,⁵ "reproaches scholasticism for its attention to the infinite and eternal, and its intimate fusion of theology with philosophy, has simply failed to see the real tendency of all philosophical endeavor,—which is precisely its consummation in the philosophy of religion. . . . Scholasticism was conscious of this from the outset, and gave its mind wholly to it. Accordingly, its essential character is that of religious philosophy." This would seem to be the best vantage-point from which to appraise properly the thought of the middle ages.

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Fichtes Leben. FRITZ MEDICUS. Leipzig: Verlag von Felix Meiner. 1914. Pp. iv + 176.

During the past year, which marks the hundredth anniversary of his death, many books and articles have been published concerning Fichte; but perhaps of them all, none is more truly a memorial of what Fichte represented than his "Life," by Fritz Medicus. There are many characteristics to be desired in the author of a satisfactory biography, and Fritz Medicus has them all, or nearly all. Probably no one is better able than he to speak with authority concerning the details of Fichte's life and of the chronological development of the Fichtean philosophy. He has

⁴ "Gesch. d. schol. Meth."

⁵ "Gesch. d. sch. Ph.," page 30.

already written one book upon the subject, and the present biography, though now published separately, was intended to serve as an introduction to his much-needed edition of Fichte's writings. Until now, students of Fichte have been obliged to content themselves with the edition published by Fichte's son, a work which can hardly be described as critical and which, moreover, has become difficult to obtain. The new edition, though not complete, is nearly so, and includes everything of any importance for Fichte's theories. It could have no better introduction than the biography, which nevertheless is an independent piece of work, and by no means derives its value from its relation to the whole. Such a book naturally invites comparison with the life by Kuno Fischer, which it supplements and corrects and to a certain extent supersedes.

Accurate scholarship, however, is not the only requisite Doctor Medicus has brought to his task. He has made it possible to place implicit reliance upon his statements of fact, but at the same time he presents a picture of Fichte that attracts and interests. He unites critical acumen with sympathetic understanding. It is hard to select any particular portion for comment, but perhaps especial attention should be called to the chapters upon Fichte's relationship with Kant, the complicated conditions of his life at Jena, ending in the atheism controversy, and the development of his intellectual intercourse with Schelling. Throughout the book, Doctor Medicus shows his realization of the fact that the life of such a man is preeminently a chronicle of ideas; and fitting attention is given to Fichte the philosopher as well as to Fichte the man.

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JOURNALS AND NEW BOOKS

THE JOURNAL OF ABNORMAL PSYCHOLOGY. April-May, 1915. *Hysteria as a Weapon in Marital Conflicts* (pp. 1-10): A. MYERSON. - A case is reported in which the origin of symptoms in hysteria are traced to a more simple mechanism than by the Freudian method. The writer claims women "resort to tears as their proverbial weapon for gaining their point. In this case hysterical symptoms seem to have been the substitute for tears in a domestic battle." This conception of hysterical symptoms as a marital weapon "does not explain hysteria; it merely gives a use for its symptoms." *The Analysis of a Nightmare* (pp. 11-18): RAYMOND BELLAMY. - The analysis does not resort to symbolism, but the impulses of the nightmare may be called sexual. According to the writer there is no necessity for considering that there is a repression where there is a dim place in the dream. "Only those things appear in a dream which are necessary to express the meaning of a dream." *Analysis of a Single Dream as a Means of Unearthing the Geneis of Psychopathic Affections* (pp. 19-31): MEYER SOLOMON. - One can root the entire life history of a dreamer by the analysis of a single dream. One must follow out to the ultimate ends the various clues which are given and the various by-paths which offer themselves in the course of the analysis. *An Act*